

thing of the kind. There is a thing that goes by the name of humility, that is not humility at all ; a thing cowards and drones have put on as an excuse for their cowardice and sloth, a thing that whines and smirks and sneaks about in sunny corners ; a thing that always votes with the majority, and goes to the rear to look after the baggage and the wounded when the fight has begun ; a thing that glides through life, as a thin vapory cloud floats above us on a summer's evening, and from which no power of Heaven or of earth could draw a note of thunder or a gleam of lightning. Oh ! yes, there is that, but that is not humility ; it is a foul thing that has stolen a fair name ; a vice that tries to palm itself off as a virtue. True humility, Christian humility can only be allied to earnest action, to manly courage, to heroic enterprise, to an all conquering perseverance. The humble man is not a coward, he is brave ; he is not a man of little soul, but a man of large soul and noble instincts. Humility is not a want of industry, a resource and excuse for idleness. I never heard that the man who had one talent in the parable, and went and hid it in the earth, was a humble man.

Humility is not a lack of courage, an absence of the bone and fibre of bravery, that go to make up a true and noble manhood ; it is not a shrinking from bearing the burden of social and commercial life, still less is it an artificial posture of the soul, a dramatic attitude, or an ecclesiastical grimace, but is the victory of truth in the soul and character, it is the triumph of faith promoting the growth of every Christian grace and virtue. Yes, by humility you forfeit the force of self-reliance, lose the impetus which pride often gives, but you gain a thousand times more force, and a thousand-fold higher strength when the soul rests in perfect trustfulness on the strong arm of God. No man is so likely to be zealous in the discharge of his duty as the man of true humility, for he feels that the work he is doing is God's work.

"Don't imagine friends that when we preach humility, this leaning upon God and trust in Him, that we would take from you the force and nerve and courage of your character, we would give you a true force, a true nerve, a higher, because a holier courage."

The preacher then went on to illustrate from the character of Moses, how, though he was a meek man, afraid to undertake the leadership of Israel, yet how brave he was before the King of Egypt. How sternly he vindicated his mission against the insolent and rebellious Korah. Examples also of Paul, John Baptist, and the last and greatest, Jesus Christ. Surely in Him there was the true humility, and yet how largely he went about doing good. He then proceeded to apply this to particulars. "I would say, acknowledge God in all your intellectual pursuits. Have intellectual pursuits, don't starve the mind by being a simple trader, seek to store it with information concerning yourself, concerning the world in which you live, and the destiny of human life, as far as you can find it. Intellect is great, but there is a greater—God. Let it be cultivated, expanded, refined, filled with thoughts, but let it humbly lean upon the Lord. Accept His word and trust Him always. Let the soul come with all its store of knowledge, with all its power of grasping and retaining, with all its eager, restless ambition, and bend in true faith and humble worship at the feet of the crucified Redeemer."

Mr. Bray exhorted "to acknowledge God in pursuit of wealth. Godliness never binds a man to poverty, it only binds to purity of life ; it is not opposed to commercial enterprise and industry, it is not opposed to a man's getting rich, but it prescribes emphatically that the wealth shall be got by fair and honest means."

The preacher then concluded with a fine peroration, in which he advised young men not to meddle with every creed men devise to put upon them ; not to be afraid when reverend men shake their heads, with nothing in them, at their inquiry ; when learned theologians tell them they have found the Alpha and the Omega of revelation. Search for yourself, though ten thousand priests of Protestantism cry "heretic and heterodoxy." The first great lesson to learn is—on your knees—that of true humility. Be brave and bold, and march everywhere, though many things in reason and science will rise up to challenge your faith. In